

93.
THE
L I F E
O F

K.
Mr. *J. Cennick*,

With an ACCOUNT of the
TRIALS and TEMPTATIONS
which he endured till it pleased our SA-
VIOUR to shew him his Love, and send
him into his Vineyard.

Written by Himself, for their Sakes who
follow the LAMB.

Psalms lxvi. 16.

*O come hither and hearken all ye that fear GOD,
and I will tell you what he has done for my Soul.*

The SECOND EDITION.

B R I S T O L :

Printed for the AUTHOR; and sold by *J. Lewis*,
in *Bartholomew-Close*; *Mr. Hutton*, in *Little*
Wild Street, and at the *Tabernacle*, *London*.

M.D.CC.XLV. 17

W. Husgrave.
H E

P R E F A C E



T O T H E

R E A D E R.

DEAR READER,

THE Reasons wherefore I publish the Things hereafter written, are that all Men (to whom the LORD shall bring them) may see and hear what GOD hath done for my Soul; and more especially I have hoped that those who have followed after Righteousness by Works (as I did) and are ready to faint, may be encouraged by my Example to look only to the free Mercies of GOD in the Wounds and Blood of JESUS CHRIST, and find Peace.

My Eyes are now open to see how naturally Men seem to believe they must prepare themselves to come to CHRIST, and to heal (as it were) themselves, and then to come to the Physician; not knowing that our Saviour wants no better Preparation than for us to know we are Poor, and Miserable, and Blind, and Naked, and without him can do nothing, but must perish. 'Tis because I see this (and find it wrong, that any should think, as I have said) that I have here written mine Experience. O that our dear LORD JESUS may bless it as a Means of bringing others, who are labouring in the Fire, to come as they are, to JESUS, who (I know) will heal all who come, of whatsoever Disease they have.

'Tis true, our Saviour is talk'd of very often in our Towns, and the Preachers and the People mention his Name often, and are call'd by his Name, and do yet err in looking upon JESUS only as a Law-giver, such an one as was Moses: who taught the Israelites, Do this and live. The Generality of Mankind do indeed believe that JESUS CHRIST did die for us, but yet think we
have

have also somewhat to do: thus making his Offering not sufficient without our Works join'd thereto. They think we ought to fast and pray, and repent, and make good Resolutions, and give Alms, and keep the Commandments that we may be good, or righteous: And if when we come to die we have not done enough, we are to look to CHRIST to make up what is deficient, or wanting in us. This, I say, is the common Opinion the World has receiv'd concerning the Lamb of GOD; and thus many preach, not knowing the Scriptures nor the Power of GOD: Thus it is that many poor Souls are taught to build on Sand, and when the Day of Trial comes, too late they see their Error.

If we believe thus, surely we shew plain we are ignorant of those Scriptures which prove Man's Works don't make him good, but that it is the Righteousness of CHRIST imputed to him, as it is written, our Righteousness is as filthy Rags. And again, To him that worketh not but believeth on GOD which justifieth the Ungodly, his Faith is counted to him for Righteousness: But if our Works cou'd make us righteous, what was the Lamb slain for? Why did he die, if we could save ourselves? Or how are Infants saved? Or Men repenting on a Death-Bed, after the manner of the penitent Thief? We may not say they are saved because they were not Sinners, for all have sinned, and come short of the Glory of GOD. We may not call even Infants Innocent because they were conceiv'd in Sin, and born in Iniquity. Neither may we say, because of Repentance dying Men are sav'd, for then we make Repentance a Saviour. And we know the Scripture saith, I am the Saviour saith the LORD, and there is none else. And again, There is none other Name given under Heaven whereby Men may be saved, but the Name of JESUS CHRIST. What then must we say of the Salvation of Infants, the penitent Thief, and others who believe on a Death-bed? why we must own the LORD saved them freely, not for their Works, but for his own Name's sake. Because it pleased the Father to love them, and because JESUS died for them, therefore are they and all saved, who are saved.

If we were brought to a stand, not knowing which to believe, whether Salvation by Works, or by a living Faith only in the Blood of the Lamb, would not even the Songs of the blessed Spirits that are saved be enough to convince us?

Do not all in Heaven renounce their own Righteousness, and forbear to mention any thing they have done, and cast even the Crowns which the LORD gave them, down to the Ground, saying, worthy is the Lamb to receive Honour and Blessing, who has redeemed us by his own Blood out of every Nation and Kindred and People? And in another place speaking of their Triumphs, is it not thus written? They overcame him, i. e. the Devil, by the Blood of the Lamb? Also in the Hebrews the Apostle spake of JESUS, saying, He by Himself having purged our Sins, for ever sat down at the Right-hand of the Majesty of God. That Word by Himself, proves none other did or can help in our Salvation.

When GOD gave the Law of Works, or Commandments by Moses, He did not give them that Men might be saved by keeping the Commandments, for he before knew that Man was so far degenerated and gone from his original Purity and Strength, that he could not keep one of all the Commandments perfectly. What! say some, Did then GOD give the Law to mock his Creatures? bid them do, what he knew they could not, that he might take Pleasure in their fruitless Labours? To this I answer, No: But out of Love to Men GOD gave the Law, that it might convince them of Sin; for he said in giving of it, Cursed is every one that continueth not in all Things of the Law to do them. Now when these Words are applied to any Man's Heart, he sees he is accursed, knowing he hath not continued in all things of the Law to do them; then is he awaken'd to see what a State he is in, and thus the Law becomes a School-master to bring him to CHRIST, that he may find Righteousness in him, and escape the just Condemnation pass'd upon him for Sin.

Till by the Law the Sinner seeth he deserves to be damn'd, he cannot come to CHRIST; but when he hears, if a Man keep the whole Law, and yet offend in one Point, he is guilty of all, then is he convinced of Sin; and groans under the Weight of it, and is heavy laden, and then is he invited to come to CHRIST, then CHRIST makes himself known to him, and shews the poor Soul there is now no Condemnation to him because he is in CHRIST JESUS; who is the End of the Law for Righteousness to every one that believeth.

Whosoever is taught by the Law that he is accursed, or under the Curse, and looks to JESUS as poor, and lost, &c. he shall not perish, he shall be saved. For this End CHRIST came,
even,

The P R E F A C E.

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even, to seek and save the lost, and to call (*not the Righteous*) but Sinners to Repentance.

When our Saviour saw the Fall, and how no Man could turn to GOD, or make GOD Amends, or himself righteous, then said he to his Father, Lo! I come. He then put on a Body of Flesh (in the Fulness of Time) like unto us, that in that Body he might bear the Sins of the World, and make an Atonement, and Satisfaction for the People's Transgressions: And also was obedient in all Things to the Law, that having wrought out thereby a perfect Righteousness, he might impute it to all his Seed, i. e. to all who believe on his Name. And that the Children redeem'd thus by the Blood and Cross of the LORD JESUS may know what he has done for them, he gives them the Holy Ghost the Comforter; who is a Witness to them with their Spirit that GOD is become their Salvation. It is this Spirit that first teaches us to trust only to the Merits and free Mercy of the LORD JESUS, and to come to him for Pardon. Also it is by his Grace given to us that we can say, In the LORD have I Righteousness. And this is the Privilege of every Believer, to KNOW in whom he has believed, and to have Fellowship with GOD and with our Saviour JESUS CHRIST, and to be persuaded of his being reconciled to the Father thro' the Cross of JESUS and by his precious Blood. Of this I am assured, that CHRIST is made to me of GOD Righteousness; and of this I testify boldly, that if any are convinced of the Insufficiency and Imperfection of their own Righteousness, and wait at the Mercy-seat under a due Sense of their deserving Hell, to them shall the Righteousness of JESUS be imputed, and in that Clothing shall they attend the Marriage Supper of the Lamb. This, the Righteousness of CHRIST is the Wedding-garment, the white Robe down to the Foot. The Holy Ghost saith down to the Foot, to signify that there should no room be left to add any Righteousness of their own to it, it being altogether perfect and such as pleases GOD; and without which no Man can be saved.

I have thus written that all who are desirous to be happy may know that the Door, and the Way to the Kingdom of Heaven is CHRIST ALONE, and thro' HIS GRACE ONLY can any find Forgiveness of Sins. All I aim to do in this (if our Saviour will permit me to be as a Means) is to convince my poor Brethren they must come to the LORD as they are, and be made clean and holy, and good only in our LORD JESUS CHRIST.

If any shall read this who are in manifold Temptations, and Afflictions, I hope our Saviour will bless it to them by encouraging them to come and wait for the same happy Deliverance wherewith he has deliver'd me, and made me to glory in him. Also if any should read this who have tasted of the Love of God, and don't find their Experience like mine in all Things, let them not therefore doubt or be afraid, but believe the Difference may be only in Words, and that the same Work is upon them also. The Language of Canaan cannot be truly translated into any, even the most pure Tongue. Happy are they who have learned of the Father, and have been taught of God, tho' to the World they can only say, I am my Beloved's, and my Beloved is mine. Communion with God cannot be describ'd neither by Angels, nor Men, it is what none know but them who have received it.



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THE
L I F E
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Mr. J. C E N N I C K.

I. **M**Y Father's Parents, *i. e.* my Grand-father and Grand-mother *Cennick*, were once very great Traders in the Clothier's Way: But when *George Fox* and *Will. Penn* began preaching, they became Quakers, and in the Days of *Oliver Cromwell*, and in part of King *Charles's* Reign they suffer'd *the Loss of all Things*, and were imprison'd in *Reading Goal*, and (I have heard my Mother say) were so far reduced, that my Grand-mother knit, or wove half-penny

Laces for her Living, in the Prison; in several * Books publish'd by the Quakers of their Sufferings, mention is made of them: But my Father, after he was married to my Mother, was baptiz'd into the Church of *England*: And in that Church I was brought up, and from my Infancy carefully instructed by my Mother in the Principles of Religion; who also kept me strict to Church, and taught me Prayer Morning and Evening, and would not suffer me to play on the LORD's Day, but confin'd me to read, or say Hymns all Day long with my Sisters. This then I counted the worst of Bondage, and indeed Cruelty. So very prone was I to be disobedient and wicked, even when so young; I then envy'd other Children who were not restrain'd as I was, and hoped as I grew up to get their Liberty. When I was very young indeed, I remember my Mother led me to see an Aunt of hers who was then on her Death-bed. I came first into the Room where she lay and heard her saying to the Maid who attended her, Mary, *I have somewhat to say to you, it may be you will think it a Lie, but indeed it is Truth. This Night the Lord stood by me, and invited me to drink of the Fountain of Life freely, and I shall*

* *Persecution in its open Face, &c. printed 1667.— Al'o in an Abstract of the Sufferings of the People called Quakers, &c. printed in the Year 1738. Vol. II. p. 13.*

stand before the Lord bold as a Lion. I found as she spake these Words with uncommon Chearfulness, my Blood chill'd in my Veins! and I was struck to the Heart! I was set upon praying immediately that before I died I might know (as I thought my Aunt did) that I should go to Heaven. Soon after my Mother came into the Room, and hearing the dying Woman shout for Joy, and cry out in such Assurance of Faith, she drew near, and said with Tears, *Poor Soul!* My Aunt scarce heard her speak but she cried out, *Who dares call me poor! I am rich in CHRIST! I have got CHRIST! I am rich!* and after this manner she rejoic'd till we left her. The Words she utter'd indeed pierc'd my Soul, so that I could not rest Day nor Night, but was wishing continually after (If I thought of Death, or Sickness) *O that I may be assured of Heaven before I die*, and began to fear to die greatly. These were the most early Convictions I can remember; nor do I know any Time between Whiles till my Conversion, when I did not meditate on my Aunt's last Words; for it was not long after I had seen her that she slept in the Bosom of the Lamb. Now, altho' at times I was inclin'd to be serious, dutiful, &c. till I was about twelve or fourteen Years old, I lived (as other young Children) fond of Play, of fine Cloaths, and of Praise, but afraid to swear, or to take God's Name in vain.

II. My natural Temper was to be obstinate, and my Lips were full of Lies continually, nor could any one be more furious when provok'd or anger'd, but after my Passion was over, I commonly dreaded to go to Bed, lest I should drop into Hell before Morning. Nor did I dare to sleep till I had said my Prayers, and promis'd GOD how good I would be the next Day. And this was also my Way of buying Pardon from GOD, when I had finned in any gross Way, as by *Lying, Sabbath-breaking, Stealing from my School-Fellows or Disobedience to my Parents*; being often mindful of those Words, *The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.*

III. As I was taught so I kept constant to daily Prayers at St. Laurence's Church in Reading (the Town of my Nativity) till I was about 13. I went to London with an Intent to be there apprenticed to some Trade, but being disappointed, I returned with my Mother, and soon after hearing of another Place I went again 8 Times, but still without Effect; not being permitted by divine Providence to agree with any, tho' my Will was much then to be in the World, promising myself great Peace, and many Enjoyments, when I should come to be my own Master.

Master. I was, at last, on Trial with a Carpenter; but when the Time was come I should be bound, some Objections were made by my Master, who thought me too young, and chose to stay till the other Apprentices were out of their Time: Thus was I unsettled again, *GOD having provided some better Thing for me.*

IV. When I came to be near fifteen I began to be very uneasy for want of Employment, and strove to find out a Business in which I might work at Home, and ease myself of so many fruitless Journeys. I began to learn two or three Trades, and long'd to get Money, that I might have wherewith to give to the Poor, and do as I pleas'd. I thought how religious, how thankful, and charitable I would then be; yea, and was so persuaded I should be rich, that I made a Promise, and wrote it down, *To build a Chapel, and erect a more strict Order in the Church, wherein People should fast duly according to the Rubrick, and set up all Night in Prayer, and go plain in Apparel;* but when I had learnt the Art of Buying and Selling, and laid out much Money, my Heart failed so that I could not consent to set up a Publick Shop, tho' my Mother had built one for me; no One can imagine the Fear that came upon me when I thought of it, I tho't if none should buy of me I should be starved;
or

or obliged to run away by Night, and perish in Solitude. Thus restrain'd, I work'd privately, and contented myself with getting just enough for Food and Raiment, and yet keeping more and more to Duties at Church and in the Closet, I said in my Heart, *Here I shall be happy.*

V. From about fifteen I took Delight to see, and read *Plays*, and to look into *Histories*, and *Romances*. And surely had it been in my Power, *Plays* would have had all my Time; and I had forgot JESUS and Everlasting Ages: But being prevented for want of Money, I delighted myself in reading them, in singing *Songs*, talking of the *Heathen Gods*, of the Wars of the *Jews* and *Greeks*, of *Alexander* the Great, and in the cursed Delusion of *Card-playing*, in seeing *Sights*, in *Horse-Races*, in *Dancing-Assemblies*, *Revelling* and *Walking* with young Company! *Thus loving Ungodliness more than Goodness, and to talk of Lies more than Righteousness.*

VI. After this Way I spent my Life till *Easter* (I believe 1735.) when as I was walking hastily in *Cheapside* in *London*, the *Hand of the LORD* touched me! I felt at once an uncommon Fear and Dejection, and tho' all my Days since I could remember, had been bitter through the Strength of Convictions, and the Fear of going to Hell; yet I knew not any Weight before like this. At first I

thought

thought it might be owing to my missing the *Lord's-Supper* on *Easter-Day*; which I had done, because I had not Opportunity to fast in the *Passion-Week* as I would (being at my Brother's House, where I thought I should be laugh'd at for it;) and I did not dare to communicate unprepar'd and without the *Wedding-Garment*.

VII. I continu'd dull and thoughtful all the Time I was in Town, nor would *Sights* and *Songs* divert my Trouble. I then thought it might be the thick, unhealthy Air makes me out of Order, and by going into the Country I shall be well; but such a Journey did I never take before; no sooner had I left the City, but *the Terrors of the Lord came about me, and the Pains of Hell took hold on me!* Tho' the Sun shone beautifully, and the Day was pleasant, it brought no Comfort to me. I came to my House heavy and disconsolate, and would have pray'd but could not! My Grief was too great, and increased Night and Day exceedingly; *I grew feeble and was sore smitten, and roar'd for the very Disquietness of my Heart!*

VIII. I went on thus near a Year, hoping to get the Victory over it, tho' utterly ignorant what my Distemper was; often looking back to my Innocent Life, and wonder'd why God had singled out me to make miserable: And when I found Freedom to pray,
I begg'd

I begg'd the LORD to give me a Friend, who would join with me in Religion, that in his Company I might drive away my Grief, and *go on my Way rejoicing*. Not long after I contracted an Acquaintance with one who was serious, and in a short Time with Another, whom I soon loved better than the First; not for the Regard he had to Religion, but for his natural sweet Disposition, and merry Behaviour.

And now we were so pleas'd with each others Company, that we were never so well as when we were together; especially when the other went to *Oxford*; and I was generally eas'd from my Convictions all that While we were together: For so greatly did it displease the LORD, that he then withdrew his Hand, and for a While *let me alone*.

IX. But it was not long before the Weight return'd, and whenever I was walking alone either in the Fields or Roads, every Thing appear'd so strange and wild, that I often resolv'd not to look up; and wish'd to fly to some solitary Place, where I might dwell in a Cave, lying on the Leaves of Trees, and feeding on the natural Fruits of the Earth. Whoever I met I envy'd their Happiness. Whatever I heard griev'd me, and whatever I said or did so troubled me, that I repented that I stirr'd, or broke Silence. If I laugh'd at any Thing my Heart smote me immediately;

ly; and if the Occasion was a foolish Jest or Lye, I thought alas! I help'd to ruin not only my own Soul, but the Souls of others also; and such Places of Scripture would come in my Mind, *Wo be to them that laugh now, for they shall mourn and weep. And Without are Dogs, and whose loveth, or maketh a Lie. And That they all may be damn'd who take Pleasure in Unrighteousness.*

X. I left off singing Songs, playing at Cards, seeing Plays, and such like; finding plainly they were *Vanity of Vanities*. And indeed, when I looked into the World, all Things seemed to be unnatural and unpleasant, as if I had been banish'd into a Foreign Land; my own Town, House, and Relations being all Strangers to me. Then I wished strongly to get into a *Romish* Monastery, and to spend my Life in holy Retirement; but the want of Money for my Journey seem'd to prevent me from doing it.

XI. Often such a Confusion of Thought came upon me in Bed, that I was forced to rise, and walk about the Chamber. If I was up, I endeavoured to overcome it by Running, or Eating, or Talking; and when all these fail'd, I thought, *Physick* may do me good. And then I took Physick, but alas! the true Physician I knew not. When between Whiles I was somewhat easier, I began to cry *Peace to my Soul; I have not been*

so

so very great a Sinner as such an One, Soul *of good Cheer.* But my Pangs soon return'd and the more I try'd to quiet my accusing Conscience, the more it testify'd against me and my Sorrows were so multiply'd, that I was even buried in Affliction.

XII. All this while I had no Power over Sin, nor the least Strength to resist Temptations, being carnal, and sold under Sin; I committed it continually, tho' not in the Eyes of the World. My chief Sins were *Pride, Murmuring against God, Blasphemy, Disobedience, and Evil Concupiscence*; sometimes I strove against them, but finding myself always conquer'd, I concluded there was no Help. Then was I weary of Life, and often pray'd that God, would hide me in the Grave; or at least, suffer me to be mad, that I might not be sensible of my many Misfortunes. Sometimes a Spark of Fear and Hope, and Hell and Heaven, would so confusedly come into my Mind, that I scarce could forbear Blaspheming aloud; and if I strove to pray, such horrid Sentences against God came into my Mind, that instead of opening my Mouth I was fixing my Teeth together, lest I should utter them. Then the Tempter so powerfully suggested, *God looked to the Heart, and not to the Words*, that I more and more thought I was predestinated to Misery everlasting. Often too as I was walking, I found

I found such strong Temptations to curse and swear, that I have stood considering whether I have not really spoken; and I have expected every Moment to have the Devil let loose upon me, and to fall into all manner of Wickedness.

XIII. When I was at Church I was generally thinking how I should in Time be rich, and what a stately Church I would build; how the Pillars should stand, and how the Altar be adorn'd with Paintings; and in what Form the Communion-Table should be laced, and how the Windows should be painted: When the last Prayer was reading my Terrors would return. My formal Worship seem'd plain Mockery of God. I made Promises to be more watchful; and because my Mind should not wander, I fix'd my Eyes on the Devoutest of the Congregation; but here also I found them to wander as before; and to envy them for being more devout than myself.

XIV. Finding so much Dissatisfaction in all I did, not knowing Sin from Duty, or Convictions from Temptations, and considering the *Prayers of the Wicked were an Abomination*, I at last left off to pray: Scarce had I done this, but the Devil perswaded me to say in my Heart, *There is no God; who is God? No one ever saw him; How can I tell if there be a God or not; If there were,*

He would not have suffer'd me to endure so much ; knowing how religiously I have lived from my Youth. Thus I reason'd with myself 'till I sunk deeper and deeper ; yet whenever I read the Scripture, my Heart so witness'd to the Truth, that I could not help saying, Doubtless there is a GOD that judgeth the Earth.

XV. The Night was more burdensome than the Day. I started at every thing that stirr'd in the Dark, fancying I shou'd see Apparitions in the Corners of the Room, or behind me, or in my Way ; and being continually afraid of meeting the Devil. Then it came strongly to me, *If there be no GOD, why am I press'd to curse him ?* On which I began to pray again, yet almost in Despair for the Evil I had done ; finding his Face was still against me, and his Wrath ready to swallow me up. I often despondingly said, *O why am I thy Mark ? Have I sinned more than all the Sons of Adam ? O that I had never been born, or died on the Knees, when I banged yet on my Mother's Breast.* The more I was assured of a Divine Ruler by his repeated Scourges, and the Want of him in my Heart, the more Satan pressed me to believe myself quite forsaken ; and when I looked up toward Heaven, I said, *Ab ! I have no Part there ! the Gate of that holy City is closed to every Sinner ; and no impure Thing can enter therein*

therein. *Alas! what shall I do in the Day of Judgment? How shall I meet the LORD, when he shall come with ten thousand of his Saints, and in flaming Fire; but is there no Pity with GOD? Must I be cast away from his Eyes! Has the LORD forgotten to be gracious? When no Answer was given again I ceased, and thought to bear my Burden, and seek no more to be released; saying to myself, All the Days of my appointed Time must I wait 'till my Change come. And meanwhile such Clouds cover'd me that I stood still, and fix'd my heavy Eyes on the Trees, Walls, or on the Ground, amazed above Measure, and often crying with a bitter Cry, What must I do to be saved!*

XVI. Among the many idle Contrivances I had of escaping, one was to travel by Night to *Salisbury Plain*; and there sit, or wander about without Food 'till I shou'd be eased of my tedious Life; haveing fix'd on Midnight for the Time of my first Setting out. I bad Adieu to the World with Tears. As I was eating a Bit of Bread (being alone) I spake thus, *I will now eat no more forever! I shall now trouble the Earth no more; I shall no more see any of my Acquaintance, or Relations, 'till I meet them in Eternity!* I then laid me down as I was, that I might be ready at the Time: But God's Providence so ordered, that I a-
waked

waked not 'till late the next Morning; and so was again disappointed.

XVII. If ever I walk'd through Fields where Men were Ploughing or Sowing, &c. I used to wish to be as one of them, and because they were generally singing or whistling I judg'd them the most happy of all Men. Often I have resolved to sell my Cloaths, and buy such as was suitable, and so go into *Hampshire*, and hire myself to a Farmer to be a Plough-boy; but because I was afraid of being betray'd in my going out of Town, and lest I should not learn well to harness the Horses, and so provoke the Men to curse me (which I knew I could not bear) my Designs were stopp'd: Yet never was I clear from such Intentions hardly a Day; for still I purpos'd going a good Way from Home into the farthest Parts of the Nation, or into *Wales*, and there be content to bear all Hardships, which I thought I cou'd bear better if I was where I was not known. I was purpos'd not to betray my religious Mind to any, nor so much as shew my Birth, or my Thoughts to one Soul. I intended to read the Bible in secret, and to pray; but to forbear to talk of sacred Things, lest any should know I cou'd read, and my Case shou'd by any Means come to Light. Such Thoughts as these made me so uneasy and disquieted in every Place, that I never knew what it was

to be in the least contented with whatever I possess'd. Yea, I could not be thankful for any temporal Blessings, because I thought myself so unsettled, and because no Blessing satisfy'd my craving Soul, or made me wish to stay behind on the Earth a Day. The Shining of the Sun, the Beauty of the Spring, the Voice of Singing, the Melody of Birds, the Shade of Trees, or the Murmur of Waters afforded me now no Pleasure. No! all was strange and dark, and gloomy and desolate! All was *Vanity and Vexation of Spirit!* *All the Earth seem'd full of Darkness, and cruel Habitations:* Nor could Meat, Drink, or Raiment give me any Comfort; I wanted only to know if I had any Part in the LORD JESUS.

XVIII. And now a Thought sometimes came, *What if I shou'd be sav'd? It may be the LORD is chastening me for my Good.* Nay, sometimes I heard a Voice as it were saying, *Behold thou shalt bear my Name before much People; and it shall come to pass that in thy Days many shall be added to the LORD.* To this I myself answered, LORD, *How can I bear thy Name to Others, who look every Hour to be lost myself? Neither have I Learning, nor the Understanding of the Scriptures.* Then would it be strongly impress'd upon me, *Fear not, I am with thee, and thou shalt testify of me in every Place*

' whither I shall send thee. Lo! I will be a Mouth to thee, and thou shalt bear my Gospel even in the midst of the Streets.' But this being then an unheard-of Thing I regarded it not, and was soon as heavy as before.

XIX. After I had been thus afflicted, and grieved near two Years, the Temptation to think *I should never die, or live to a great Age*, so prevail'd upon me, that instead of asking for Mercy, I asked hourly for Death; yea, and desired to break into Eternity, tho' at the Hazard of falling into Hell. My continual Prayer was out of *Herm. Hugo*.

O LORD my GOD, *some kind Relief afford,
Grant some kind Poison, or some friendly Sword;
The Mercy, Death, is all I Thee implore;
O grant it soon, lest I blaspheme thy Pow'r.*

These Thoughts I often cherish'd by rising at Midnight, and looking out at the Window, contemplating the Solemnity of the Night, and the profound Silence of the Morning Watch. If then I heard a Dog bark, trembling I answer'd, *So GOD accounts of my Prayers*: If I heard the Owl, I thought, *I am also become like an Owl in the Desert*.

XX. When I found any Freedom I read in the Scriptures, and us'd to think the Testimony of CHRIST, the Promises, &c. were doubtless

doubtless sweet and precious to Believers, and to such as our SAVIOUR loved, but I thought, *they are nothing to me, I have no Part in them.* Yea I generally open'd upon such Places as made most against me, and seem'd to read my utter Condemnation, so that often I have been afraid to open the Testament, lest I should see more Threatnings than I had seen already; and sometimes I have thrown down the Book spitefully (when I saw no Comfort there for me) and own'd, *What have I to do with thee?* and then in unmeasured Grief look toward Heaven, and wonder what I was spared out of Hell for! Many Times I have looked on the Scriptures as very tasteless, insipid, and unpleasant, and thought other Books better by far; yet believed there were Riches in the Word for others who had the Spirit of God to understand it; but to me, all beside the Law, and the Judgments, and the Terrors were like a Book seal'd, so that I could not read it (as I thought) to profit by it at all.

XXI. I remember at one Time every Error in Doctrine, or Judgment I heard of stagger'd me, and made me question if it were not right, and ask'd often in my Mind, *How do I know the Roman Catholicks are wrong? Or, How do I know if the Jews be not in the right Way? Or if these are not, for all I know the Quakers may.* But yet if any came
in

in my Way, and disputed for their Errors, I had always Words from Scripture to gainsay and withstand their Arguments: Yea I pleaded often for those Truths of which I doubted myself; and could not help mightily defending the Faith of the Church, and of the Scripture, though I stood in Fear lest both shou'd be but Delusion.

XXII. In these Temptations I was, at Times, for many Months; and beside these, I had such that I dare not mention, they are more than many can possibly believe, and the writing of them might stagger many who are weak. GOD, *Thou knowest my Simplicity, and my Faults are not hid from Thee.*—

XXIII. As I was yet pressed down with Convictions of Sin, and the Fear of God's Wrath, and the dreadful Looking for Judgment; *Pride in Apparel and Spirit, Lust, Covetousness and Passion* still ruled most in my captive Spirit: Against these I strove by *fasting long* and often, and *pray'd kneeling* nine Times a Day; and the Week before the *Communion* I spent as much Time as possible in *Works of Mortification and Self-denial*, eating only once a Day, *viz.* in the Evening; and from *Friday* Breakfast I eat not 'till *Sunday* Noon, when I received the *Bread and Wine*. Also on some Days I liv'd only upon Bread and Water; and when I thought that was too good for a Christian I

would

would not eat 'till the Bread was hard and dry, and at last I thought that was too good, and then I boil'd and bak'd Potatoes, and eat them: Also I eat Acorns, Leaves of Trees, Crabs, and Grass; and wish'd often heartily that I could bring myself to live only upon Roots and Herbs. But when I had done all which was in my Power to do, and found no Relief, I was convinced *Salvation was not of Works*. No *Alms* or *Fastings*, or *Prayers*, or *Watchings* could cover my naked Soul from Almighty Wrath. I hated my *Righteousness*, loath'd my *Prayers*, and could truly say, *I am unprofitable*, and my *Righteousness* as *filthy-Rags*: Yea, and amidst all my Works such Terror came upon me as made me sweat and quake exceedingly.

XXIV. Yet in all I suffered I dreaded turning back into the World more than my present Affliction; nay, more than the Thoughts of Hell; and was bent to go forward, and perish at the Feet of JESUS. Accordingly, for his Sake, I now resolv'd to part with the only Friend I had; having heard him openly blaspheme the LORD that bought him, and deny his GOD: I therefore wholly refrain'd from his Company, and in few Days we became Strangers to each other. This prov'd a great Trial, but tho' I was often tempted thereto, I durst never heal the Breach, or renew my Friendship.

XXV.

XXV. When we wholly parted, and I had thrown off all Thoughts of being free again, the Storm so long gathering fell upon me; the Arrows of the Almighty so pierced my Heart that I could not tell if I should be out of Hell a Moment. All the Sins that ever I had done were set before me; all my secret Acts of *Unleanness*, my *Theft*, *Lies*, and *Evil Words* star'd me in the Face, and cry'd continually, *Thou art the Man: Thou art the Soul that hast rejected God, and lo! his Wrath abideth upon thee.* O the Torment I then endured! I hated every body I saw, but especially them of my own House. I was disobedient, and without natural Affection. I said, *Surely I am reprobate, God hath loved every Man but me.*

XXVI. To this were added Trials of all Kinds: My Employment was to measure Land with a Gentleman of *Reading*: And in the Harvest, and other Times of Leisure, I bought Things of several Sorts, and sold them again Retail. But now all together my *Business* failed, my *Friends* looked cold, and *Enemies* increased; if any one spoke to me, it was like a Sword cutting my Heart; especially if they spake sharply: all my Hope, even in the present Life, was taken away. I thought I must starve with Hunger here, and be tormented forever hereafter. Judge ye that read what I pass'd through. My

own House behaved as though they knew me not; and all mine Acquaintance condemn'd me; so that I even wished I had never enquired after God, nor heard of the Salvation of JESUS.

XXVII. I envied now more than ever them who were fallen asleep in Death: These I thought are now at rest. They know Sorrow no more, their Tears are wiped away, all their Travail is at an End. If there were Infants or Children where I was, I pitied their Fate, being born into such a World; and rejoiced when I heard they were dead. Yea, when I beheld the State of *Insects, Birds, Beasts, &c.* I wished I was half so happy as them, who, after a short Life, remain in Silence.

XXVIII. Quite forlorn and destitute, finding *Prayers, and Tears, and Cries* in vain, about the Beginning of *August 1737*, I began to resign myself, in the midst of my Distress, to the wise Disposal of God. I gave up my Desires, my Will, and my Remains of Hope; being content to go down to Hell (as God should please) either in Life or Death. I found I was willing upon any Terms to be saved, but was convinc'd I deserved Hell, and so bow'd to the Justice of God.

XXIX. I waited many Hours silently upon God, and if I broke Silence, cried unto
JESUS,

JESUS, to remember *His Blood*, and *Tears*, and *Sufferings*; and if there was Room for me in his Favour to reveal it to me. I no more said, *LORD remember how innocent I have lived*; nor *thanked Him because I was better than another*; but pleaded the great *Oblation and Sacrifice of CHRIST Crucify'd*. I intreated Mercy for His sake alone, I knew my Guilt, and was dumb before my GOD; often repeating these Words of Eli, *It is the LORD, let Him do what seemeth Him good.*

XXX. I was still bent to go into some solitary Place, that I might there find the Happiness of waiting on GOD. Tho' I had often before been hindred, I resolv'd to try once more, and fix'd for it, the 7th Day of *September 1737*. I paid every One to whom I owed any Thing, intending to take a Bible and Common Prayer Book, with *Hugo's Emblems*; and prayed my Journey might be prosperous. As I lay awake on the 6th Day, strange Heaviness came upon me, and when I arose it continued. My Mind was full of Fear and Trouble, and I was, I think more dejected than ever; I purpos'd notwithstanding to be gone before the next Sun-rising. While I was sitting and reflecting thereon, the Saints Bell rang at *St. Laurence's Church* for Prayers. At first I was careless about going, but after considering what the People would say, and what they would think

think if I miss'd Church when I was in Town; and that it might stagger some, fearing I was negligent, or gone back; I concluded in my own Breast to go. And when I was risen up, I again thought, *I shall be far enough off about this Time To-morrow, and I may as well forbear to go now; it is but once, and there is no Good there for me, I may as well keep my Place, and be content.* I sat down again, but was so uneasy, that I was obliged to get up and go. I went out like some Outcast into a Foreign Land; my Heart was ready to burst. My Soul at the Brink of Hell, above Measure disconsolate and heavy. Had any met me, my Countenance would have betray'd me, as well as low Voice and Tears. When I had enter'd the Church, and fallen on my Knees, I began murmuring (as I did often) because my Cross seem'd more heavy than ever was laid on any one beside; and how untroubled all the Children of God pass'd to Heaven, and how full of Terror I must go down to Hell! and I was as if the *Sword of the LORD* was dividing asunder my Joints, and Marrow, my Soul and Spirit; till near the End of the *Psalms*, when these Words were read; *Great are the Troubles of the Righteous, but the LORD delivereth him out of them all! And he that putteth his Trust in GOD shall not be destitute:* I had just room to think, *Who*

can be more destitute than me? when I was overwhelmed with Joy, and I believed there was Mercy. My Heart danced for Joy, and my dying Soul reviv'd! I heard the Voice of JESUS saying, *I am thy Salvation.* I no more groaned under the Weight of Sin. The Fears of Hell was taken away, and being sensible that CHRIST loved me, and died for me, *I rejoiced in GOD my SAVIOUR.*

XXXI. This Joy and Peace in believing, filled me about three or four Hours; and I began to vow everlasting Obedience, and how faithfully I would stand for the LORD all the Days of my Life. *In this my Prosperity I said, I shall never be moved. Thou LORD hast made my Hill so strong! But it was not long before He hid His Face, and I was troubled.* Satan was suffered to buffet me violently, and to suggest, *Where is now thy GOD? How do I know but this is Delusion? May it not be the LORD has shew'd me this as an Aggravation to my Torment, when I am cast away!* My Horrors were so great, that I sweated, pray'd, and cry'd aloud for Mercy! And when I saw no Help, *I drank the Cup which my Father had given me; and I said (submitting myself to His righteous Will) If the LORD is pleased to cast me off I am content; I would willingly sit down with the Saints in the Kingdom: But GOD's Will be done.*

XXXII. About three Days after I was sitting thoughtful in an inner Room, and in the Multitude of my Temptations, I imagined that the dull Weather might add to my Grief; scarce had I thus thought e're the Sun (which had not shone for some Time) shin'd beautifully from the Clouds; and the Voice of GOD witness'd at that Instant: *'Thus shall the Sun of Righteousness arise on thee.'* I believed the Promise, and found the Love of GOD again shed abroad in my Heart; I saw clearly the Will of the LORD in calling me through much Tribulation; and I said gladly, *It is good for me that I have been in Trouble.*

XXXIII. I felt great and settled Peace daily from this Time, and whenever I found Temptations I pray'd, and knew alway that Scripture true, *GOD will bear them speedily, who cry Day and Night unto Him.* When I laid me down in Bed, I laid as in the Everlasting Arms; and when I rose in the Morning the LORD was present, and often my Lips have been uttering Words of Prayer, before I well knew whether I was sleeping or waking. Clouds, indeed, often pass'd over my Mind, yet at Times I had so clear Communion with JESUS, that I have spent the Day, and forgot how the Time pass'd away, and could no more doubt of His Presence in my Heart, than of the shining of
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the Sun when I beheld him in his Strength ; God bearing Witness often with the Promises of the Gospel in my Spirit saying, *I have loved thee with an everlasting Love, and I will never leave thee, nor forsake thee* ; only my Bliss was not abiding, I rested not in the full Participation of JESU's Love : But as a Cordial was it given to my Soul when I was weary, and cried for Rest in my Pilgrimage ; or, after the Tempter was departed from me ; or, in the Trials which I had from my own Family ; but all the Dissatisfaction, or Coldness which came from them, only serv'd to wean me more and more from the World, and the Things of the World. *O that I may never love Father or Mother, or House, or Land more than Thee !*

XXXIV. About the latter End of the Year 1738, one lent me a Part of Mr. *Whitefield's* Journal, to whom I was then a Stranger, and much against my Will I read it ; for I fear'd to read any Books save the Bible, and *Hugo's* Emblems. But when I read the Place where he mentions the Woman, *who had been in the Pangs of the New Birth*, my Heart cleav'd to him ; believing, him not unacquainted with that bitter Cup, the Dregs of which I had long been drinking I laid down the Book and went straitway into an Upper Chamber to pray, if by any

Means

Means GOD would permit me to come to the Knowledge of this Man. When I was on my Knees I prayed, and said, O LORD JESUS, *who knowest well the Sorrow of my troubled Spirit; Who alone canst give me a Companion in my Way to Thee; Permit me to be intimate with this Thy Servant, now sent forth to preach Thy Gospel in other Lands. Incline him to stoop to hear me, and to speak humbly to me; and so join us together, that together we may be accounted worthy to rest in the Kingdom of GOD for ever!* Before I rose up the LORD answer'd me: yea, while I was speaking, GOD shew'd me how I should be conversant with him, and be beloved by him; I verily believed this, and rejoiced, when I thought the Day would soon bring it to pass.

XXXV. Soon after I was invited to a Gentlewoman's to Supper, where were present her Son, and another young Gentleman from Oxford; in the Evening I was ask'd to play at Cards; I wav'd it, and desir'd to be excus'd, being so afraid of Snares that I trembled at them. I was still urg'd because there was no Harm in it, and I as often refused, saying, *I believed at best it was mispending the Time.* Then the young Gentleman answer'd. "*There is just such a stupid, religious Fellow in Oxford; One Kinchin, whose Brother is of our College, and was*

'once as foolish as he; but is much otherwise now.' The News so rejoiced my Heart, that from that Day I was not at Rest till I should see him. My Mouth was full of Thanksgiving and Praises, that I was not left in a wide World alone; but had now the Hope of having a Companion. This was all the Character I had of him, and in the midst of my Joy at these Tidings I forgot his Name; but remembering he had a Brother in *Trinity College* with mine Acquaintance, I despaired not of being happy in his Company on this Side *Paradise*.

With this Hope on a wet *Monday* after the Morning Service at *St. Mary's Reading*, I began my Journey to *Oxford*: The Enemy was not wanting to persuade me to return back; and especially when I was within Sight of the City, asking *What am I going for? To seek an unknown Person, not knowing his Name, nor his College? What would the World say if they knew my Errand?* At the Brow of the Hill, three or four Miles on this Side, I stood and pray'd thus: 'O LORD
 "God of Israel, who didst direct the Servant
 "of Abraham, to find a Wife for his Master
 "Isaac, when he sought her in a strange Country; direct me, I pray Thee, that I may
 "find out this Man; and make my Way prosperous to thy Glory, and let his Heart be
 "open to speak kindly to me for Thy sake."

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When I ceased, the Tempter departed from me for a Season, and I went on my Way through much Rain and Wind, till I came wet to my Skin into St. *Clement's* in the Evening; and there my Lodgings was so cold and hard, that I was almost in as bad a Condition as if I had lain in the Street. I rose early, and feeling the Air excessive sharp, could scarce help wishing I had staid at Home: and indeed, thought of returning without seeking any farther. But while I thought on these Things the LORD gave me Courage to go on, and in His Name I went out to *Trinity College*; and having found my Acquaintance, I desir'd him to mention the Names of all the Scholars and Commoners of his *College*: He began, and soon named *Kinchin*. When I answered that is the Name; he said *He has a Brother a Methodist, a Fellow of Corpus Christi College*: I then took my Leave of Him, and went to see what the LORD would do with me. I soon found the *College*, but Mr. *Kinchin* was from Home; yet considering it might not be long e're he return'd, I waited in the Cloisters of the *College*, and in the New Buildings, till cold, weary, and hungry. After 8 in the Evening I return'd back to my uncomfortable Lodging. In the Morning I was again tempted to go Home without seeking any farther; but considering it was

not far out of my Way I yet resolved to try once more. After I had prayed for Prosperity I went on, and when I came to Mr. *Kinchin's* Room found him just going out to Breakfast. I asked him if his Name was *Kinchin*? He told me *Yes*. I said, *Sir, I heard you was despised on the same Account with me; and should be glad to speak with you a Quarter of an Hour*. He then spake kindly unto me, and having bidden me to come in, asked me if I would join in Prayer with him? I told him with all my Heart; when he prayed God to bless my Coming, and to prepare the Words which should be spoken to His own Glory. After Prayer I talked with him some time, yet afraid to mention my Temptations and Trials, least he should think them incredible. He asked me if I would go to Breakfast with him in *Bearlane*, to which I consented; and as soon as Breakfast was ended, he desired I would stay while he went to visit a sick Person, and he would return. I then began to fall into Discourse with the Woman (at whose House we were) to whom I told much of my Experience; after which she related somewhat of her own, not unlike mine, she asked me if I told Mr. *Kinchin* this, and earnestly pressed me to do it. Presently came Mr. *Kinchin* with two other Gownsmen, before whom I spake of the LORD's Dealing with me;

me; and also before a little Society, who rejoiced greatly, and blessed God that he had thus far directed me.

XXXVI. By this Means I got acquainted with many of the LORD's People; among whom were Mr. *John* and *Charles Wesley*. Mr. *Hutchins*, and Mr. *Whitefield*; in all which I saw the Hand of the LORD clearly; especially in my being intimate with the latter, which was after this Way. I heard of his being come to *London*, and because he should not be gone, I set out from *Reading* in the Dusk of the Evening, and walked all Night; I enquired for him at Mr. *Hutton's* at *Temple-Bar* early in the Morning: They told me he would be there at Eight of the Clock, and about that Time I met my dear Brother, and fell on his Neck, and kissed him. I stayed with him several Days, and our Communion was sweet continually. When I purposed returning, I told him I had a Mind to visit the Brethren at *Bristol*. He told me, Mr. *John Wesley* was going to build a School in *Kingswood*, for the Use of the Colliers Children, and asked me, if I was willing to be one of the Masters there. The Thing seem'd to be of GOD, and I was obedient; and having took my Leave of him I came to *Reading*, which lay in my Road to *Bristol*. On *Whitmonday*, *June 11*, 1739, I set out from thence on Foot with
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one of the Brethren of *London*; and tho' we were stayed by the Rains, and the bad Roads, yet we reached to *Sandy-lane* the first Night; the People of the Place were in Bed before we came; the Inns as well as private Houses refusing us Room, we lay down in an old Stable in a Yard. The cold Wind which blew all Night, and our Want of Victuals, made us go forward early to the next Place, and about the Close of *Tuesday* we got safe into *Bristol*.

XXXVII. The Brethren received us as became Christians, and after the Society was ended at *Baldwin-street*, with several Others we went to Mr. *Wesley's* Chamber, who was that Morning gone for *London*, being sent for in haste. I here spent my Time (having every Thing provided for me by those whom he had desired to receive me as his own self) till *Thursday* (as far as I had Power) in waiting upon GOD; when I was asked by some to go to *Kingswood*, to hear a young Man read a Sermon to the Colliers, I readily consented, having been desirous to see the People of that Place of a long Time.

XXXVIII. When we were come to the Place (which was under a *Sycamore* Tree near the intended School) we waited some time among the *Colliers*, who were seriously attending round the Tree, in Number about four or five hundred, till the young Man should come.

ome. But while he delayed beyond the appointed Time, a Gentlewoman of St. Philip's-Plain, and a young Man who came with us, desired me either to read a Sermon, or expound a Chapter. I had no Power to refuse or gainsay, and though I was naturally fearful of speaking before Company, having never done such a Thing as this; yet so much was I pressed in Spirit to testify the Salvation of JESUS to the People, that I fell on my Knees, and besought the LORD to be with me in the Work, and prevent me if His Majesty was offended.

XXXIX. Scarce had we ended Prayer when the young Man came who was to read; and though he was urg'd to begin by many Friends, yet he would not consent, but intreated me (if I was inclined) to expound. Yet after all this I was afraid, lest the LORD should not teach me what to say. Again I prayed, and finding great Freedom I then carried no longer, but rose up, and went to the Congregation, the LORD bearing Witness with my Word, insomuch that *many believed in that Hour.*

XL. On Friday I again expounded a Part of St. James's Epistle at White-Hill, about a Mile distant from the School, where many behaved in the most devout Way I ever had seen. Tears fell from many Eyes. And when we had joined in singing an Hymn we parted;

ed; and were brought on our Way Home by several of the *Colliers*!

XLI. On *Sunday, June 17*. I expounded again under the *Sycamore Tree* the first Chapter of *St. John's Gospel*; and in the Afternoon I discoursed to about four Thousand of *The Day of Judgment* from the 13th of *St. Mark*: Here also the Power of *God* was present, and his Word did not fall to the Ground.

XLII. Thus I continued expounding and preaching to the *Colliers*, and to their Children, and sometimes in the Societies in *Bristol*, especially at one in *Nicholas-street*, till Mr. *Wesley* returned from *London*, who (altho' he was desired by many to forbid me) rather encouraged me, and often took *Swedish Council* together with me, as Friends. This Part of my Life through the Joy I found in my first Love, and the Union which was among the Brethren, seemed to be the most happy of all; while the flourishing State of the Societies seemed to presage some glorious Days at Hand, in which I thought, *I should see greater Things than these*.

XLIII. After some Time Mr. *Cha. Wesley* came into *Bristol*; and then I went to live altogether at *King'swood* among the *Colliers*, and scarce ever came to *Bristol* unless to supply Mr. *Wesley's* Place there while he went to *London*, or into any other Town to preach. While

While I preached constant at *Kingswood* in the Year of our SAVIOUR 1739, and in the Year 1740, we enjoy'd sweet Peace, and had many remarkable Meetings at the School, at *Kendleshire, Syson, Bridget, Hambrook, Tockington, Elverton, Westerleigh*, also at *Hanham*, and on the *Cawsey*. At some of these Places GOD hath often appeared wonderful, both in shedding abroad his Love in the Hearts of the People by the Holy Ghost, and also in awakening Souls, and calling them to seek him. Neither do I remember any Time in those Days when GOD was not pleased to bless our Assemblies abundantly.

XLIV. About *Christmas* 1740, a Difference in Doctrines broke out between Mr. *Wesleys* and Me, they believed and taught many Things which I thought was not according to the Gospel, neither to mine own Experience; and in a very little Time while I was preaching in several Parts of *Wiltshire*, Mr. *John Wesley* took the entire Possession of *Kingswood* School, and I was forbid to preach there any more, neither from that Time did I. And not long after when I and some of the Colliers had met apart to consider on these Things, and to lay them before the LORD, the rest of the Society who held Mr. *Wesley's* Doctrines were so offended that they would not let Mr. *Wesley* rest, till he openly put me, and those few who believed my

Word, out of the Society; though I believe against his Will.

XLV. When we were separated we were in Number 12 Men and 12 Women, and having a House just by where we had the Liberty to meet, we sat down and wept, and cried to the LORD, because we believed a Breach was made that Day in *Israel*. Here we afterward enjoyed many sweet and precious Seasons of divine Power. Our SAVIOUR often was pleased to be present with us, and in a short Time so increased our Company, that we were about an 120; and in these Days many Villages in *Wiltshire* receiv'd the Word gladly, such as *Castle-Comb, Foxham, Clack, Lineham, Brinkworth, Dancy, Sutton, Segery, Sommerford, &c.* where the Differences never once were known till Mr. *Whitefield* came over from *America*, and join'd with the Brethren and with me; neither after they knew it did it make any stir (as it were) in all that Country; so graciously did our SAVIOUR deal by them, and by me.

XLVI. Not long after Mr. *Whitefield* came into *England*, a *Tabernacle* was built to preach in, near *Moorfields*, and while he went into the Country, I went first to *London* to preach, and began to find Favour in the Eyes of the People more and more; at which Time Mr. *Harris*, and Mr. *Humphreys*

preys openly join'd with us, as did a little before Mr. Adams of Hampton in Gloucestershire. All these were Preachers. In so little a Time, *How hath the LORD gathered and increased his People!* O my GOD, let me never forget what Thou hast done for me, and how Thou hast had Compassion upon me, and from many Troubles hast at last brought me out into a *Wealthy Place.*

XLVII. On the 14th Day of *June* 1739, the Burden of the LORD came upon me, and I began to open my Mouth to testify of JESUS CHRIST, and according to his Word he has been with me, and become a Mouth to me; and thro' his Abundant Love has kept me from all Doubts, and Fears, and Murmurings touching my Faith in the Blood of the Lamb, and my good Hope in him; and in a settled Peace passing all Understanding. I now wait till the LORD Jesus, my Master shall call me from his Vineyard to sit down in his everlasting Sabbath. And of this I am well persuaded, that when I have done the Work for which I am sent, I shall be no more a Stranger upon the Earth, but shall be caught up to *Abraham's Bosom*, and be a Fellow-citizen with the Saints in the Kingdom of my Father, and in the Land of *Canaan*, and in the new *Jerusalem* shall I reign for ever and ever! *Amen.*

Thus far hath GOD help'd me.

WELL may I say, my Life has been

One Scene of Sorrow, and of Sin:

From early Days I Grievs have known,

And as I grew my Grievs have grown.

2. Dangers were always in my Path,

And Fears of Death, and endless Wrath:

While pale Dejection in me reign'd,

I often wept, by Grievs constrain'd.

3. When parted from my Company,

Or when I laid my Pleasures by,

How hath uncommon Dread prevail'd!

And Sighs no more wou'd be conceal'd.

4. I often to divert me strove,

And try'd my Trouble to remove:

Sung: and utter'd Sighs between,

Stay'd to stifle Guilt with Sin.

5. But

5. But Oh! not all that I could do
 Wou'd stop the Current of my Woe:
 Convictions still my Vileness show'd!
 How great my Guilt! how gone from God!

6. Prevented that I cou'd not die,
 Nor might to one kind Refuge fly;
 Just like the Orphan did I mourn,
 Forsook by all, and left forlorn.

7. Tho' every Day I wail'd my Fall,
 Three Years of Grief exceeded all!
 No Rest I knew! a Slave to Sin!
 With scarce a Spark of Hope between!

8. From ev'ry mortal eyelid veil'd
 My Heart I kept, my Grief conceal'd
 'Till eighteen tedious Years were o'er
 In secret all my Cross I bore.

9. To none but the Omniscient Eye!
 Would I unlock my Misery:
 Nor even to my Friends impart,
 The close Distemper of my Heart.

10. The World beheld my chearful Mein
 (Nor guess'd my Woe to all unseen)
 They by appearance judg'd; nor knew
 The Troubles that I waded thro'.

11. Lust, Anger, Blasphemy, and Pride,
 With Legions of such Ills beside,
 Troubled my Thoughts; while Doubts, and Fears,
 Clouded, and dark'ned all my Years.

12. Quite tir'd at last I sat me down
 Some distance from my native Town,
 Yet within Sight; near where the Thames
 Glides silent by in fruitful Streams.

13. Sighs now no more would be confin'd,
 They breath'd the Trouble of my Mind:
 I wish'd for Death! and check'd the Word,
 And pray'd despairing for the LORD!

14. Unhappy more than all on Earth
 I thought the Place that gave me Birth:
 Sadness, and strangest Thoughts me fill'd
 As I it's ragged * Walls beheld.

15. Much like the Buildings I appear'd:
 Greatly demolish'd, yet 'twas spar'd:

* The Abbey Walls.

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One for its ancient Worth and Fame,
But O! My antient Boast was Shame.

16. Why I was spar'd (so nigh to Hell :)
God only knew! I could not tell:
But thought---such as is yonder Wall,
I stand decaying since the Fall.

17. Shou'd that be razed to the Ground,
Its happy End wou'd there be found :
But I (when driven hence) must be
Condemn'd to all Eternity.

18. Close by the Hill (my seat) there stood
The Ruins of a noted Wood :
Among whose Trees, beneath whose Shade,
The Birds their Habitation made.

19. While I was musing nigh Despair,
They sung---and I a While gave Ear,
Reflecting 'midst their Harmony,
How blest are every one but me!

20. No care of future Life, or Woe,
Nor Grief, nor Sin, they ever know :
When Death declares their Destiny,
In Silence they shall ever lie.

21. Thus all Things added to my Pain,
And still compell'd me to complain :
Till sable Clouds began to rise,
And gather in the Eastern Skies.

22. Call'd now to bid the Fields adieu,
I rose oppress'd and heavy too :
Wishes for Rest employ'd my Tongue,
But O! my Journey yet was long.

23. Home to my House unhelp'd I went,
Bewailing still my Banishment :
The House alas! no Rest cou'd yield,
Still comfortless as was the Field.

24. Weary with Travail yet unknown
To all but GOD and me alone :
Yet nine long Months for Peace I strove,
A Stranger still to Ease and Love.

25. Hard'ned in Grief, inur'd to Woe,
Train'd up in Fears and Perils too :
I said, *It ever thus must be,*
No Quiet is permitted me.

26. Hard Hap! and more than heavy Lot,
Estrang'd from Peace, by GOD forgot :

That

That I must bear (by Heav'n consign'd)
The Terrors of a troubled Mind.

27. Strivings and Wrestlings found I vain,
 Nothing I did cou'd stay my Pain:
 Then gave I up my Works and Will,
 Resign'd to share in Heaven or Hell.

28. Like some poor Pris'ner at the Bar!
 Conscious of Guilt, of Sin and Fear;
 Arraign'd, and self condemn'd I stood,
 Lost in the World, and in my Blood!

29. Yet here 'midst blackest Clouds confin'd,
 A Beam from CHRIST the Day-Star shin'd:
Surely thought I, If JESUS please,
He freely can restore me Peace.

30. *He dy'd for Sinners! I am one!*
May he be did for me atone:
Tho' I am nothing else but Sin,
He, (if he will) can make me clean!

31. Thus Light came in, and I believ'd!
 Myself forgot, and help receiv'd!
 My SAVIOUR then I know I found!
 And press'd by Guilt no more I groan'd.

32. O happy Hour! in which I ceas'd
 From Man; for then I found a Rest!
 No longer was my LORD unknown!
 Thy Light, O JESUS, in me shone!

33. Ign'rant of thy Righteousness,
 Set up my Labours in its Place:
 Forgot for why thy Blood was shed,
 And pray'd, and fasted in its stead.

34. Bless'd be thy Name, for now I know
 I and my Works can nothing do:
 The LORD alone can ransom Man,
 For this the Spotless LAMB was slain.

35. When Sacrifices, Works, and Pray'r,
 Prov'd vain, and ineffectual were,
Lo! then I come, the SAVIOUR cry'd,
 And bleeding bow'd his Head, and dy'd!

36. He dy'd for All whoever saw
 No help in them, nor by the Law:
 I this have seen; and glad I own,
Salvation is by CHRIST alone!

